

A Short History

Of

Allen Freeman Smithson

And his wives

Lettisha Hollis Holladay

(First wife)

Jennette Burton Taylor

(Second wife)

James Daniel Smith, Sr.

And his wife

Elizabeth Dorrity

And

Their Pioneering Experiences

In

**Alabama, Mississippi, New Mexico, Utah,
California and Arizona**

**By: Dona Lucile Johnson Cooper
Taylor, Arizona**

Preface

It's hard to express the gratitude I feel for these great people. It's over whelming to even imagine all the things they experienced. They probably had no idea the magnitude of what they were doing at the time. As we look back now and see that they were the ones to make this great country of ours, it makes one feel pretty small. It leaves us with a greater responsibility to retain and work to see that it stays wonderful and free. I am eternally grateful to them all.

It is wished that more records and journals were found, but they were not and so it was put together with gathered histories of places and events that they lived through and were a part of.

Dona Lucile Johnson Cooper
March 2011

“Allen Freeman Smithson and Family”

“Allen Freeman Smithson was born in 1816 in the state of South Carolina. His father is Bartley Smithson, and his mother is, Sarah Weatherford. When 23 years old and living in Marion County, Alabama, he met and married on the 9th of April 1840, Lettisha Hollis Holliday. Lettisha’s parents are John Daniel Holladay, Sr. and Catherine Beasley Higgins. Both were born in South Carolina.

Soon after they were married they moved to Fayette County, Missouri. Their first child was born there in 1841 and a second child in 1843. Our great-great grandfather, James Daniel Smithson, Sr. was born the 19th of September 1844, in Fayette County, Missouri. In March of 1846 they were back in Marion County, Alabama where their 4th child was born. A couple of months later they joined up with the Saints gathering in Mississippi. They had joined The Church of Jesus Christ of Latter-day Saints earlier in Alabama. James Daniel Smithson, Sr. our great-great grandfather was almost two years old when his parents left Alabama.

Both the Holladay’s and the Smithson’s, at the request of Brigham Young, gathered together in Mississippi with the Saints living throughout the South and traveled to Missouri where they were to meet up with the main body of the Saints. This group was called the “Mississippi Company”.

The Mississippi Company

On March of 1846 the Holladay family (John D. and Catherine Holladay) with 16 souls crossed the Mississippi River at Iron Banks. The Smithson family were a part of this group. They knew the general direction the emigrants would take west, so they overhauled their wagons, checked their harnesses, sold some land and obtained cattle, horses, mules and oxen and prepared for the trip west. On the borders of the Missouri River they passed through Far West, Jackson MO., striking the Platte River at Grand Island. Here other families from Tennessee and Mississippi swelled the company as they joined the wearisome trip day by day.

A very interesting account was written by William Decatur Kartchner, no relation, but he tells about the trek in a very adventurous story and we can get a feel as to how it was to live through this experience.

(Kartchner) “...Bro. Crow heard that I was used to camp life and came to see me and offered me a wagon and half a team and me to furnish the other half and haul 1000 pounds for him which caused my brother to trouble fearing I was going to leave again. I told him I would rather be Mormon’s Dog than to stay in that country when my people had been robbed pillaged murdered and now exterminating orders issued for them to leave the United States and the first days of March 1846 we started in what was known as the Mississippi Company crossing at St. Louis and traveled up through Jackson County, MO., to Independence and soon after organized our Company with Wm. Crosby, Capt. About the middle of June we arrived at Grand Island on the Platt River where our previous agreement had been made for President Brigham Young and Pioneer camp to meet us. Not finding them after waiting one week we concluded to go southwest between 2 and 3 hundred miles and wait for we was at the end of our instructions.”

(Catherine Holladay) “Grand Island other families from Tennessee and Mississippi swelled the company as they joined the wearisome trip day by day. It was hard work yoking and unyoking the sweating oxen, packing and repacking the camp utensils, fording creeks, and rivers,

traveling in the dust and heat and each day getting farther and farther away from the habitations of civilization. Little wonder some of the members complained as the long journey continued. From the Platte River at Grand Island they followed up stream to Fort Laramie, WY.

Hearing nothing from the Church, the company decided to turn and travel south. Here they met a John Richaw, mountaineer, who told them none of the Saints had passed that way, so they hired him as a guide and he led them 300 miles south to Pueblo, CO. Arriving on August 7, 1846. They found some six or eight mountaineers in the fort with their families. They had Indian and Spanish women for wives. They were received very kindly and they seemed pleased to see the Saints. They had now performed a journey of about 800 miles since leaving Independence. News had reached this place that the Mormon's had stopped on the Missouri River and 500 of them had joined the Army and were on their way to New Mexico. They were counseled, the brethren, to prepare for winter and to build them some cabins in the form of a fort. They organized the company into a branch and gave them such instructions and counsel as the spirit dictated; telling them to tarry here until they got word from headquarters where to go. They erected Church and rows of dwellings of Cottonwood logs.

The number of the members of the branch was augmented to 275 in the fall by the arrival of a group of soldiers from the Mormon Battalion who were on sick leave. During the winter seven babies were born. Many members of the Mormon Battalion who were too ill to go on to Santa Fe, New Mexico were sent here. Catherine with the other women of the company nursed these sick soldiers back to health and were blessed by them."

(Kartchner) "During this time we received word that Pres. Young and Pioneers would start from Missouri River early spring and we was to intercept their company at Ft. Laramie and preparations for the journey made business for all. Sometime in April we was ready to start..... Arrived at the Cachely Poo River a tributary of the Platte River. Amasa M. Lyman one of the twelve and Thomas Woolsey was sent from Pioneer Camp with a message from Pres. Young to us. Met us on the above river. On meeting them Brother John Hess ran and embraced and kissed Amasa for joy. When our camp arrived at Laramie the main road we was three days behind the pioneer camp and traveled about the distance until we reached Salt Lake City. Except Pres. Young's health was poor his wife and three or four others then lingered on the road that we camped at up within a few miles of his camp.we traveled a day or two behind the pioneer camp and arrived in Salt Lake City 27 and 28th July 1847. Pres. B. Young and H. C. Kimble and other men of notoriety was our escorts and bid us welcome we moved into Pioneer camp on the Temple Block and soon conformed to the General Rule of being baptized for remission of sins.....we went to City Creek and was Baptized and was confirmed with all our former ordinations and blessings pronounced upon us we was directed to build a fort surrounding 10 acres of land. We ploughed a narrow strip outside of the line destined for the wall and turned on the water and tramped it with the oxen and made adobes and built the outside wall very thick with occasional port hole. We drew our lots or space inside to build our houses mine was the third house north of west gate old fort a liberty pole was erected on the east side of the middle of the fort.

.....Spring arrived we was to farm as we had traveled by tens, fifties and hundreds. The land our ten drew was on a high bench 6 miles SE of the city and our Captain John Holladay, Sr. asked permission of his Capt for us to locate three miles further south at a large spring. It was granted and soon we moved out there. Built a row of small houses and fenced a field....." (Our ancestor, John Daniel Holladay, Sr.)

Sources: "Mormon Pioneer Overland Travel", 1847-1868,

<http://www.lds.org/churchhistory/library> source, Kartchner, William Decatur; "Catherine Beasley Higgins Holladay", written by Julia Nuttall and Elora Tieman 1958-great-granddaughters; "Incidents in the Life of Allen Freeman Smithson", by granddaughter, Cora Smithson Ransom.

The Holladay's and Smithson's living in the new community of Holladay. Allen Freeman Smithson's wife, Lettisha, died August 16th, 1849. He was left with five young children. John B., Sarah C., James Daniel (about five years old), Mary E. and Lehi. In 1849 he married Jennette Burton Taylor.

Here in its entirety is the history of Holladay, Utah. It includes the history of our Smithson and Holladay families from the time they left Mississippi until reaching the Salt Lake Valley. It can be found on the internet under "Holladay, Utah".

The Founders of Holladay: A Historical Context

(Author: Jay M. Todd)

The story of the families and individuals who first founded Holladay and gave to it the village character that still prevails today is a very complex one and in some ways can best be seen as a five-year odyssey stretching from 1846 to 1831. The very name of Holladay is rooted in the more panoramic story connected to its namesake - South Carolinian John D. Holladay, who in the early 1820s transplanted his young wife, Catherine, to Alabama, where years later they and others nearby met missionaries of The Church of Jesus Christ of Latter-day Saints and decided to alter the course of their lives by linking themselves with the Mormons. For it was John D. Holladay who, as a captain of 10 LDS Utah pioneers in 1847, by lot "drew . . . a high bench" location "six miles southeast" of Great Salt Lake City. Subsequently he "asked permission . . . to locate three miles further south at a large spring" tributary known as Spring Creek, the historical geographical center of the village of Holladay.

LDS missionaries arrived in the Southern states at least as early as 1839. By 1843 there were hundreds of Latter-day Saints, including some black converts, located in adjoining counties - northeast Monroe County in Mississippi and northwest Marion County in Alabama. But it is following the martyrdom of LDS Church prophet Joseph Smith in 1844 at Carthage, Illinois, and the subsequent decision of Church leaders to find peace and safety by migrating to the Great Basin Mountains that the story of Holladay comes into tighter focus. In LDS Church headquarters at Nauvoo, Illinois, in 1843 was living 25-year-old John Brown, a gifted Tennessean leader-to-be and former Church missionary to the South who had married in 1843 the daughter of a Mississippi member.

Thus, in anticipation that the Camp of Israel - the name Church leaders gave to their massive migration westward of thousands of Latter-day Saints - soon would be on the westward move, John Brown was assigned in January 1846 to return to the Mississippi-Alabama area to gather members there, then to head northwestward with them and look to join up on the Platte River with the rest of migrating Church members.

In late March 1846 the John Holladay family, along with some other Alabamans, had settled their affairs and left their homes. They were soon joined by some Mississippians (who departed April 8), making a company of "some sixty persons" who together under John Brown began a trek that was destined to become one of the longest (perhaps even the longest) wagon-traveled pioneer group-treks in LDS Church history. Their actual trail mileage to Great Salt Lake City likely exceeded 2,600 miles, sufficient to span the entire width of the United States. Many - probably most - of the first-year founders of Holladay were among this historic group.

By May 26 they were at Independence, Missouri, the jumping-off point for both the Santa Fe and Oregon Trails. Here their party was enlarged by at least 16, most of them relatives to some already in the company. Also here at Independence, the company, now of about 80 persons, organized themselves, a person in the group leadership reflecting each of the three basic parties: William Crosby from Mississippi was selected captain, with Robert Crow of Illinois and John D. Holladay from Alabama as counselors. Then onward they trundled, reaching today's Grand Island, Nebraska, in mid-June and expecting to either meet or follow Brigham Young and other Church members westward. But unknown to the group, they were already 170 miles farther west than Brigham Young, who with Church leaders had decided to delay by one year the Mormon pioneer trek and establish for the many future thousands of oncoming LDS pioneers a major outfitting locale at today's Nebraska-Iowa border (called Winter Quarters on the Nebraska side of the Missouri River and Council Bluffs on the Iowa side). Thus, at Grand Island the group that came to be known as the "Mississippi Company" or "Mississippi Saints" made a major decision that again would assure their place in history. Thinking that Brigham Young and the others must be ahead of them, they decided to press farther westward. Meanwhile, back at Winter Quarters the Church also was making a major decision that would soon impact the Mississippi Company - and that would determine who would be some of the other early settlers of Holladay.

The years 1846-48 are important in U.S. history because of the Mexican War, the treaty of which greatly enlarged the geography of the nation and placed what would become Utah within the United States six months after the arrival of the July 1847 pioneers. In June 1846 the war was under way. In response to entreaties made by representatives of the LDS Church for work projects the Mormons might do to help finance their way west, U.S. president James K. Polk authorized the formation of a U.S. Army unit soon to be named the Mormon Battalion. At its July 16 inception, the Battalion had about 300 one-year-enlisted Mormon men accompanied by at least 80 women and children, the women to help as laundresses and in other such ways. Within a year, the Battalion would march southwesterly from Kansas to the Pacific Ocean, blazing in a number of places new wagon trails in one of history's longest infantry marches. Before that happy ending, however, the destinies of the Mississippi Company and a significant number of the Mormon Battalion would coalesce.

By early July the Mississippi Company had pressed 330 more miles westward and had reached Fort Laramie, Wyoming. They met oncoming travelers from the West who told them the sad news that Brigham Young and the Mormons were not farther westward. The Mississippi Company was already 320 miles and a year ahead of the LDS pioneers back at Winter Quarters. But without sure knowledge of where Brigham Young would settle and not wanting to forge alone into the Rocky Mountains, the Mississippi Company accepted a mountain man's suggestion and on July 10 headed with him southward some 280 miles to today's Pueblo, Colorado, located on the eastern side of the Rockies where the winters were warmer and corn and food supply for man and animal were available. To help us put simultaneous activity in mind, six days later, on July 16, the Mormon Battalion departed from Council Bluffs, Iowa, heading for its unknown future rendezvous with the Mississippi Company.

Meanwhile, upon reaching Pueblo on August 7, the Mississippi Company found a small trading post and was met by six to eight mountaineers and their Indian, Spanish, or Mexican wives. Perhaps as many as 13 mountain men and their families may have headquartered in Pueblo at the time. In exchange for supplies, the future Holladay settlers immediately set to work, helping the trader-trappers strengthen their 60-yard-square mud fort by building some

cabins that with others were further positioned to resemble a fort. About a half mile away apparently, the Mississippi Company built on the south side of the Arkansas River a row of cabins for themselves and planted some turnips, pumpkins, and melons. However, seeing that the rest of the Mississippi Company was secure and knowing the group would need to stay the winter before learning what next to do, seven of the men - including John Brown, their captain William Crosby, and 20-year-old Alabaman John D. Holladay Jr. - left on September 1 to take the Santa Fe Trail to Independence and thence back to their Southern U.S. homes, intending to bring west next year additional relatives and Church members.

Their homeward journey was providential, for as they traveled, on September 12 they were surprised to meet the Mormon Battalion, some of whose enlisted soldiers had become ill during the arduous military march to the Southwest and were too weak to be of military aid. These soldiers, as well as a large number of the women, some of whom had younger children with them, had become an encumbrance to the Battalion. When Battalion leaders learned that some 273 miles westward at Pueblo the already established Mississippi Company was wintering, the news was as a godsend. Within four days the first of ultimately four different groups from three detachments and most of the women and children were escorted to Pueblo over a period of several months, where the Mississippi Company took them in to nurture and care for the ill among them. No one knows what would have been the outcome for those in need had there not been the Mississippi Company and its future Holladay settlers so fortuitously located.

More rows of cabins were built, including cabins between the Mississippi Saints' cabins so that only back and front sides and roofs would need to be built to form new cabins. Also built was a small church for worship as well as for socials held two to three times weekly. By mid-January, when the last of the sick Battalion members arrived, the Pueblo LDS contingent had soared to around 300 - including 134 soldiers and nearly all of the women and children accompanying the Battalion. During the fall and winter of 1846 and the following spring, life and all its vital statistics unfolded - at least nine deaths, seven births, and three marriages. Also, because Fort Bent was within two days' riding distance, the Battalion members could obtain military provisions while a few people of the Mississippi Company secured temporary work there. Further, the Mississippi Company at last had learned where Brigham Young and the rest of Church members were - and mail exchanges occurred between Battalion members and Church leaders back at Winter Quarters. As a result, the Mississippi Company learned that Brigham Young would head west in early spring 1847 and that they were to intercept him at Fort Laramie as his famous vanguard company headed west.

Meanwhile, under the circumstances, the wintering went fairly well for many of the enlarged Pueblo contingent. Of importance to the story of Holladay, however, is the bonding together of the two LDS groups in Pueblo. Thus, when there came an opportunity in Great Salt Lake City for some of them to work together to settle the area of Holladay, they took it.

Now, to see one of the ironies of history and how it related to the future Holladay settlers when they journeyed to the Great Basin, turn in mind to John Brown and the six others of the Mississippi Company who left Pueblo on September 1, 1846, and met the Mormon Battalion, which in turn brought about the large LDS 1846-47 wintering group in Pueblo. John Brown arrived back in Monroe County, Mississippi, on October 29, 1846. But while he and those who returned with him prepared to leave with others the next spring, instruction came from Church leaders in Winter Quarters for members still in the South to wait one more year - until 1848 - to come west. Further, there was instruction for them to send some able-bodied men to join Brigham Young's company the coming spring of 1847. Chosen to go was John Brown and five

others - four of whom were slaves.

Thus, on January 10, 1847, John Brown again left Mississippi, this time with a small group quickly heading for Winter Quarters in hopes they would arrive in time to join Brigham Young and the Mormon pioneer company that would enter the Great Basin. The Southerners arrived in time, and four of them joined the vanguard group: John Brown, David Powell, and two of the slaves who had been sent to pioneer - Oscar Crosby and Hark Lay. Indeed, Brigham Young's 1847 company had three black men - all three of whom were associated with the Mississippi Mormons. Two of them were Latter-day Saints at the time, and the third joined the LDS Church some years later.

On April 5, 1847, the famous 148-member vanguard company started to move out. Somewhat simultaneously, 800 trail miles away in Pueblo, there left in the latter half of April an early group of 17 persons from the Mississippi Company, heading back up to Fort Laramie to meet Brigham Young. They arrived in mid-May and waited two weeks before they welcomed Brigham Young to the West and joined that famous pioneer company. At that joyful 1847 Fort Laramie reunion was the Mississippi Company's gatherer and guide of the previous year - the same John Brown who with six others had left Pueblo and had met the Mormon Battalion on the way home to Mississippi-Alabama and then John Brown had raced up to Winter Quarters to join Brigham Young's company. This was John Brown's second visit to Fort Laramie in less than a year, as it was for all others of the Mississippi Company who had wintered in Pueblo. A second group from Pueblo, the rest of the Mississippi Company and those of the Battalion, left Pueblo in May several weeks after the first departing Pueblo group and followed within several days Brigham Young's advance company all the way into Salt Lake Valley.

So it was that a portion of the Mississippi Company accompanied Brigham Young's vanguard company into the Great Salt Lake Valley. Indeed, it was Elder Orson Pratt (an Apostle of the LDS Church traveling with the vanguard company) and John Brown of the Mississippi Company who on July 19, 1847, climbed Big Mountain some 10 miles east of Salt Lake Valley and first saw a glimpse of the valley. By this time the pioneer company had broken into several groups because of the illness of Brigham Young, who was trying to recover and moving slowly. As a result, that first group from the Mississippi Company who had left Pueblo early and who had arrived at Fort Laramie two weeks before Brigham Young, entered the Great Salt Lake Valley on July 22, as well as most others of Brigham Young's company, and immediately set to work plowing and planting after they had dedicated the land in prayer. Two days later, on July 24, Brigham Young arrived. On a "very stormy" July 29, only five days after Brigham Young declared, "This is the right place, drive on," the second Mississippi Company from Pueblo and their Mormon Battalion friends crisscrossed "badly swollen . . . streams all day" and entered the valley. They were the second LDS pioneer group to enter Utah, making it fitting that from among them would be established the second Utah pioneer town: Holladay.

Within one week the valley was explored in general terms. However, the first item of business for all was to establish a headquarters and to make preparations to survive in the valley. A fort and log cabins were soon built near today's downtown Salt Lake City. But within one month, on August 26, Brigham Young and about 70 men from the original vanguard company who had entered the valley left to make their way back to Winter Quarters to bring many more people west the next year. Among them was John Brown. As Brigham Young, John Brown, and the others journeyed eastward to Winter Quarters, they met what is known as the "Big Company," about 1,500 Church members who had been assigned to depart two months after Brigham Young's company. The Big Company arrived in Salt Lake Valley in September and

October 1847. With it were some additional Southerners and friends who would link themselves with Holladay and the adjacent land south of Big Cottonwood Creek. The pioneer group in Salt Lake Valley now was quite significant in size, and as fall moved on it was timely for considerations of spreading out. Thus, after this all-too-brief look at background events, we come to the point in the story when Holladay will be settled. It has been a journey to discover the significant, if not heroic, achievements of those who first settled Holladay and to place their story in a context.

Reportedly sometime in the fall of 1847, the very first Holladay settlers-to-be came to Holladay and planned a community. One member of that group was William Decatur Kartchner, born in Pennsylvania and later a resident of Illinois. Along with his wife, he was one of the 16 persons who joined that 1846 Mississippi Company at Independence, Missouri, before they journeyed to Fort Laramie and then on to Pueblo for the winter. His account was written sometime later and expresses several concepts without a great concern to identify tight time periods. Even so, it is the most detailed known account of how Holladay came to be. After arriving in Great Salt Lake Valley on July 29, 1847, "we were directed to build a fort surrounding ten acres of land," Kartchner wrote. "We ploughed a narrow strip outside of the line designed for the wall and turned on the water and tromped it with the oxen and made adobes and built the outside wall very thick with occasional portholes. We drew our lots or space inside to build our homes."

All of this is about Great Salt Lake City (the name was later shortened to Salt Lake City). After more description of events, he says: "Spring arrived, we were to farm as we had traveled, by tens, fifties, and hundreds. The land our ten drew was on a high bench six miles southeast of the city and our captain, John Holladay Sr. He asked permission from his captain to locate three miles further south at a large spring. It was granted, and soon we moved out there, built a row of small houses and fenced a field."

This key account by one who was in the original 10 families is highly significant and lets us know that different nearby locations were selected for settlement through drawing lots. Further, we learn that John D. Holladay was asked to head 10 families and that he drew a location about three miles north of present Holladay, but also that, likely upon further examination of the locale, permission was requested to settle three miles farther south along what they would call Spring Creek. Kartchner's account does not rule out at all a fall 1847 site selection and community planning that are so prevalent in many later reports.

The next issue focuses on the riddle of who were those very first 10 families who came out to Holladay to examine their Spring Creek locale. There are two plausible answers: (1) the original group was confined completely to the Mississippi Saints; (2) the group would be those families who would want to join with John Holladay - fellow Alabamans and Mississippians, and if there were more families needed to obtain 10 families, they most likely would come from their circle of Mormon Battalion friends.

An examination of additional information relative to the first answer will now be helpful. Let us focus carefully on critical phrases of William Kartchner's text: "We were to farm as we traveled, by ten's, fifties, and hundreds. The land our ten drew . . .; our captain [was] John Holladay, Sr. . . .; we moved out there, built a row of small houses and fenced a field" (emphasis added).

Assuming that the group of 10 would be from the group that traveled together, the question is, with whom did William Kartchner and John Holladay travel? The answer is, with other members of the Mississippi Company. Indeed, en route to Fort Laramie and Salt Lake City

from Pueblo, the second or main group of Mississippi Saints traveled as a unit, and the Mormon Battalion detachment accompanying them - befitting their military appointment and nature - traveled in their military units, albeit the two groups journeyed somewhat together.

A further account is now most helpful. There is an important entry in the Journal History of the Church in the LDS Church's Historical Department that is central to the discussion. The Journal History is a compilation of news reports, journal entries, and other information that applies to each day in Church history and is grouped together under each specific day for each year. Under the day of July 29, 1847, the day the Mississippi Saints and the Pueblo Mormon Battalion detachments entered Salt Lake Valley, is a list by M. J. Shelton naming the Mormon Battalion members who entered the valley that day. In his account, which was written sometime later, he also lists at its end 11 families from the company of Mississippi Saints who entered the valley with the Battalion that day (his spelling is retained): "Wm. Smithson and family, Alien Smithson and family, James Harmon, wife and daughter, W. D. Kartchner, wife and child, John Holiday and family, ___ Gibson and family, Porter Dowdle and family, ___ Roberts and family, George Sparks and family, Wm. Mathews and family, [and] Benjamin Mathews and family."

Note that 11 families are identified. The reference to 10 families by William Kartchner who came out to Spring Creek could mean a precise figure of 10 or an approximation referring to all 11 families of the Mississippi Saints who together traveled from Pueblo to Salt Lake City. Either way, it is very probable that these are the actual names of the original and very first pioneers of Holladay, the persons who reportedly came out to the site in the fall of 1847 to examine their location, planned their village, and either specifically or generally plotted their individual home and farm sites. The entire group would be from the company known as the Mississippi Saints. Accordingly, it would be two or three men from the Mississippi Saints who reportedly spent the 1847-48 winter in dugouts near Spring Creek, which action further strengthens Holladay's linchpin claim to being Utah's second pioneer-founded community.

Important for understanding the story of Holladay is the fact from Kartchner's account that Holladay exists where it does - instead of one mile this or that way - because of where Spring Creek flowed. The settlers wanted to be near the creek, which was much larger then than it is now and which could be fairly easily tamed for irrigation. Further, when it came time the next spring in 1848 to implement their plans, they duplicated their Pueblo experience and built a row of small houses, a fact sustained by all early reports about the first Holladay settlement. Their experiences in Pueblo, as well as early on in Salt Lake City, persuaded the group led by John Holladay to form a small, cohesive village. It was that early action by John D. Holladay and his group, in harmony with wanting to be close to Spring Creek, that stamped the village character upon Holladay that has endured for over 150 years.

Let us now focus on the second possible answer - that the original pioneers were those families who would want to group themselves with John Holladay - fellow Alabamans, Mississippians, and perhaps friends from the Mormon Battalion. This possibility may well hinge upon better understanding the sequence of events that likely began to unfold in the late winter or early spring of 1848, when the actual homesteading families arrived as a group to their preplanned village on Spring Creek. For tradition has it that the first Holladay cabins that went up that spring were built by William H. Walker - one of the Mormon Battalion men who had wintered in Pueblo with the Mississippi Saints - and by his brother-in-law Aaron F. Farr.

A likely solution to the riddle is that both answers are correct. That is, it is likely that it was the families of the Mississippi Saints, specifically those who traveled with John Holladay to Salt Lake City from Pueblo, who grouped themselves together and came out to Holladay in the

fall of 1847 and planned a community. Therefore, it would be from among them whence came the two or three men who wintered in Holladay (or who traded off wintering here), doing preparatory work on-site. However, inasmuch as the site seemed promising, other families - Mormon Battalion friends as well as others - may have asked to be associated with the group and were granted approval to link themselves with John Holladay, further enlarging the numbers by the time the homesteading group actually came out to Holladay in the spring of 1848. Such action easily would have been approved by Church leadership overseeing valley settlement. After all, the Mississippi Company and their Battalion friends had proved at Pueblo that they could survive and found a community. Trust in their ability was already established, and there would be little concern by leaders that the group could not succeed again. Consequently, once the southeast valley settlement was established, the location was soon called Holladay's Burgh after its founding captain (though the name was spelled in a variety of ways). Soon, however, another name began to be associated with the locale. Because so many of the core group there were from the Mississippi Company, the area was early on called the Mississippi Ward, and in a lay LDS Church leadership role John D. Holladay was appointed presiding elder over the growing number of already-bonded Southerners and their Battalion friends, as well as others who had joined with them.

For our understanding, it is helpful to know that the area on both sides of Big Cottonwood Creek was identified in the beginning as part of a general area known as Big Cottonwood - and in fact would next be named the Big Cottonwood Ward. Yet, inasmuch as there were two powerful creeks of similar name - Big Cottonwood Creek and, five miles farther south, Little Cottonwood Creek - the whole area between them was called from the beginning "the Cottonwoods." Thus, the term "Cottonwood" or "the Cottonwoods" was used to refer generically to almost anything within that big space as well as specifically to an area stretching several miles south of Big Cottonwood Creek. But in this whole geographical area, it was the concept of a tightly compacted village built on Spring Creek in the spring of 1848 that formed the "town-ness" of Holladay. Elsewhere settlers spread out and took advantage of the abundant land for settling and establishing their farms. But what was that first 1848 spring and summer like in Holladay for those intrepid settlers? William Kartchner's account is very telling and interesting:

"My rheumatism had now settled in my ankles and feet and I stood on my knees to do the ditching, my portion of that fence. During this time our breadstuff gave out. We had our last ox killed, an old favorite of mine. I could not kill it myself, it would be like killing one of my family, so my neighbor John Sparks, saw my predicament and went and killed him, saying to me, 'You had better skin that ox, for he is dead.' It was very poor beef but was very good boiled with thistle roots I gathered daily. Our last bread was of a bushel of wheat I bought from our beloved Brother Parley P. Pratt, Sr., who had refused a ten dollar gold piece, and took one ton of hay from me for it. We could obtain no more for love or money. I went to town [Salt Lake City] and bought four pounds of flour at 50 cents per pound for our little girl, our only child. . . .

In March was a very pleasant spell of winter. On the tenth William Matthews planted his corn and urged me to plant my morsel of seed; but as our next years bread depended on the good use made of the few kernels of corn I had, I waited. A cold spell of weather set in in April and Mr. Matthews seed corn rotted in the ground, but he had other seed to plant a second time. A third time he replanted the same patch and he was put out with my slow actions. My corn ground was ploughed and ready waiting one month and on the 10th of May I planted the long saved seed. It soon sprouted and came up to a hill. It grew finally and to my surprise began to shoot

near the ground as I never saw Spanish corn grow before and had from six to eight ears to the hill and we had sufficient bread for three families.

One lovely morning, latter part of June 1848, our captain, Brother Holladay, came to me holding a quarter of a skillet loaf of bread in his hand, eating at the same time of it, and said, 'Brother William, what under heavens are we to do for bread?' I told him to cheer up and pointing to a green piece of wheat said, 'There is bread.' At that time I had not tasted of bread or any substance of grain for nearly two months. I often visited the patch of wheat and as soon as it would rub out, I had the greatest feast I ever had on any occasion. The appetite was so sharpened for bread."

Incidentally, all names referenced by Kartchner, except Parley Pratt-who was not living in Holladay-are from the Mississippi Saints.

The first year of settling Holladay was not over, however. More Southerners were soon to arrive. Recall that a year earlier, in August 1847, Brigham Young and about 70 other men returned to Winter Quarters to bring yet many more LDS pioneers westward. Recall that with them was John Brown. But on reaching Winter Quarters, John Brown rested only briefly before he hurried all the way to Mississippi, the second time in 1847 he would be there, where he soon would lead north families of the men who had left Pueblo with him in September 1846, as well as the other Southerners who had been told to wait a year, until the spring of 1848, to come west.

It is now in the Holladay story that another factor came into play and further describes something about part of early Holladay. On March 10, 1848, the well-traveled John Brown left Mississippi, this time with a caravan of 54 people - 30 whites and 24 black servants - and headed to Winter Quarters, where he was joined by still others already there from Mississippi to form a group of 91 Southerners: 57 whites and 34 black servants. With any others they soon left Winter Quarters; the bulk of their group is said to have arrived in Salt Lake City on October 16. The next day they went to Holladay and south of Big Cottonwood Creek in the enlarged Cottonwood area to unite with family and friends. For the family of John D. Holladay Sr., it had been more than two years since they had seen their son, John D. Holladay Jr., who had left Pueblo in September 1846 with the group that had providentially met the Mormon Battalion. Reunions for a number of other families similarly affected were very joyful - including that of the William Crosby family, whose black servant, Oscar Crosby, had crossed the plains with John Brown in 1847 and had become part of the original Brigham Young vanguard company. Oscar and another black servant, Green Flake (slaves often took the last name of their masters), had been sent west in 1847 to help pioneer but also to remain in the valley and build a home and farm for their masters, who when they now arrived in October 1848 found their servants had been totally honorable in their assignments and had built log cabins in the Cottonwood area.

As much as anything else, the fall of 1848 infusion of more Southern relatives and friends caused the so-called Holladay expansion and relocation in the spring of 1849. In fact, associated with the 1848 trek from Winter Quarters to Salt Lake City was Elder Amasa M. Lyman of the LDS Quorum of the Twelve Apostles. Very impressed with the Southerners, he took the lead in obtaining a mile square tract of land south of Big Cottonwood Creek, between the two Cottonwood creeks, and had it divided into 10-acre lots. Consequently, the square-mile area was called the "Amasa Survey."

Among the Southerners who went to the "Amasa Survey" was William Crosby, who had been selected captain back in Independence in 1846 when the first Mississippi Company was making its historic trek to Laramie and thence to Pueblo. (Recall that he was among those men who had returned home to get more family but had been instructed to wait one year before

coming west.) Not surprisingly, therefore, William Crosby was soon appointed as the ecclesiastical leader for the area generally south of Big Cottonwood Creek, a natural northern dividing line because it was often hard to cross at various times of the year. This appointment of Mississippian William Crosby from among a number of other Southerners points to a reason so many Southerners grouped themselves both at Holladay and south of Big Cottonwood Creek between the two big creeks. A considerable number of the Southerners were intertwined as kin, and they shared a cultural background that included having servants, a number of whom had been brought west with them. Not only for their own sociality did the Southerners want to live not too distant from each other, but also for the sociality among their servants.

The history of slavery in the United States is complicated, as any student of history knows. By the U.S. Congressional Compromise of 1850, the Utah territory was a legal area for slavery, and California a free area. With LDS missionary work among Southerners, it was inevitable that some members coming west would bring their servants. In fact, quite a number of Southern LDS converts who owned slaves freed them as a consequence of their new faith. Others thought not to do so. Still others gave their servants a choice to accompany them or to stay in the South. Because of the concentration of Mississippians, Alabamans, and others from slave-holding states in the southeastern valley locale of Holladay and the Cottonwoods, this general area accommodated settlers who owned slaves....." (To be continued.)

Note written by James Daniel's son James Daniel Smithson, Jr.: "While he was a small boy (James Daniel) his parents moved to (Holladay) Utah. His parents were frontiers and had to fight Indians and kill rattle snakes and help make way for the coming generationsIn those days the settlers of each town had to put their stock in what, was called a town herd. And take turns herding them to keep the Indians from stealing them. At age seven years he (James Daniel) was helping herd. One day when three Indians managed to get between him and town and then tried to catch him. But he was fortunate enough to have the swiftest horse which out run the Indians to tow."

The 1850 US Census records the families as living in Holladay, Utah Territory. Jannette was ten years younger than Allen F.. They had six children and the youngest was six months old. Our James D. was nine. John and Catherine Holladay and family lived two doors down.

San Bernardino, California

(Holladay story continued.) "Now, as a result of the fall of 1848 infusion of new residents, the first settlers of Holladay who did not move in 1849 and those who relocated nearby felt a stronger sense of community and deepened their roots. Indeed, for the two years of 1849-50 they did just that, and the story could well close here. But there remains one additional fascinating chapter to unfold - that of the 1851 departure of most of the Mississippi Company and other Southern friends and their attendant servants to California where they pioneered in founding San Bernardino.

In late 1850, Holladay and the Amasa Survey area south of Big Cottonwood Creek were all abuzz. Wrote William Kartchner: "The winter of 1850, a project was set on foot by some of the Church authorities to plant a colony in southern California. . . . The winter was spent in preparing to start on the 13th of March, 1851."

In the beginning, LDS Church leaders envisioned a very big state stretching over much of the Great Basin. Further, in February 1851 they concluded to send a group of LDS pioneers to establish a stronghold in California. Consequently, a large tract of 80,000 to 100,000 acres was purchased. Its LDS residents, in part, were to greet and help propel to Utah incoming LDS converts who sailed to California as their entry point to the West.

The promise of a warmer climate interested many Southerners - including John D. Holladay and William Crosby, the two Southern ecclesiastical leaders who presided over the two groups in Holladay and the Cottonwood areas. By spring 1851, many Southerners and others were again wagon trekking some 700 miles to San Bernardino, where they once more made history. In the same manner as it had occurred in Holladay-Cottonwood, the Southerners took to California "their courtly manners, their independent ways, and their spirit of enterprise. Marvelous frontiersmen, resourceful colonizers, and shrewd traders, most [of these Southerners] were ultimately called to lead Mormon colonies to other areas of the West. . . . They and their wives also introduced a certain chivalry and elegance into the social life of their communities.

Because California was a slave-free state, the slaves of the Southerners who settled there were freed, and many stayed there. One black woman, a daughter of two servants who went to California, ended up teaching school to white children in Riverside and may well have been the first black to teach at a white school in the United States."

Thus, wherever they went, the Mississippi Company and fellow Southerners made history. "Intelligent and resourceful, [the] southern women accomplished miracles in establishing homes and rearing their families. . . . Mostly small landowners, stockmen, and frontiersmen, [the men] had already demonstrated . . . their hardiness, [and] became Brigham Young's trusted associates in managing men and resources for the development of Mormon settlements. Although they became westerners, they retained their mellow Southern drawl and exhibited the hospitality to which Southerners have always been famed."

By summer 1851 most of those Southerners who had settled Holladay were now gone and would never return to live in their former village by Spring Creek. But while here they molded a sense of community that has survived for a century and a half and remains memorialized today by the name of their first local leader, John D. Holladay." Note: John Daniel and his wife Elizabeth Holladay are buried in Spring Creek. (History of Holladay, Utah, off the internet.)

In the first part of 1851 they (the Smithson's and Holladay's) were called with a party of the Saints to colonize Southern California, under the leadership of Amasa M. Lyman. The following is an excerpt taken from an article entitled, "Southern California Settlers", by the California Pioneer Heritage Foundation, <http://Californiapioneer.org/historic-events/southern-california-settlers>. It does not mention our ancestors by name, none-the-less, they were there and lived and helped to build up the community of San Bernardino. It gives us an insight into their lives.

".....On January 29, 1847, after completing what most likely was the longest infantry march in history,, the (Mormon) Battalion reached San Diego after carving what would become the road for the Butterfield Stage line opening California to commerce and travel. Because the Mexican-American War was at an end, Battalion members were assigned peacekeeping duties throughout Southern California.

Company B remained in San Diego for the remainder of their enlistment. Four companies were sent to Los Angeles to build Fort Moore. A detachment from Company C was dispatched to guard the Cajon Pass just north of the San Bernardino Valley to protect the nearby

Lugo Rancho. There, they made friends with the Lugo Family. On furloughs, Captain Jefferson Hunt and others of the Battalion, worked on the Chino Rancho for Isaac Williams. After mustering out of the Army, some of the veterans contracted to build a grist mill for Williams.

Their service and friendship to the Lugo family, helped to pave the way for a new colony of pioneers that would eventually purchase and settle on the Lugo Rancho in 1851. Hunt had discussed with Williams the desire of Brigham Young to colonize in the West. Williams made an offer to sell his rancho to The Church. Captain Hunt reported this offer in May 1847 in a letter to President Young.

After mustering out of the Army, many of the Battalion men went north to work for John Sutter, six of whom built the saw mill for Sutter and James Marshall and participated in Marshall's discovery of gold there. They soon left the gold for something more precious to them--they set out to rejoin their families which they left back on the prairie. As they left, they carved the first wagon road over the Sierra Nevada Mountains, now known as the Mormon Emigrant Trail.

Not long after his arrival in Utah, Jefferson Hunt learned that Mormon Church leaders had an immediate need for grain, beef, and other supplies to support the growing population in the Salt Lake Valley. Hunt considered making a trip to southern California where these supplies could be obtained. The Church leaders approved of his idea, and Hunt, with a group of former Battalion men, made the trip in 45 days, headquartering at the familiar Chino Rancho. They obtained from Williams, seeds, cuttings, supplies and 240 head of cattle, returning to Utah in February 1848.....

Brigham Young saw Southern California as a source of supply for Utah. He also wanted to establish a mail route as well as a way-station between Utah and San Pedro Harbor as a rest stop for missionaries and immigrants. Young accepted Williams' offer to sell the Chino Rancho. Some twenty families were asked by President Young to move from Utah to settle on to the Rancho. Some of these pioneer families came originally from Mississippi with their former slaves and had already made the trek across the plains to Utah in Young's vanguard company. Now they would form a new wagon train to colonize the San Bernardino Valley. Also with these colonizers were fifteen former Battalion men and their families including trail-blazer, Jefferson Hunt. The wagon trek and colonization was to be under the direction of two Mormon church leaders, Elder Amasa Lyman and Elder Charles C. Rich, representing President young. A third church leader, Elder Parley P. Pratt and a group of out-bound missionaries also joined the company. (Holladay's and Smithson were included in this group of pioneers.)

President Young instructed Lyman and Rich that the settlement was to be self-reliant, to attempt to manufacture olive oil, to cultivate grapes, and to experiment with growing tea, sugar cane and cotton.

.....They set out on 23 March 1854, a total of 150 wagons with 437 people, 588 oxen, 336 cows, 21 young stock, 107 horses, and 52 mules.

Three Mormon apostles, the Mississippi Company with former slaves, 15 former Mormon Battalion men and their families, pioneers from Nauvoo, and even some seafaring pioneers who had come to Utah by way of the New York Harbor to San Francisco Harbor were now bound together for a unique experience in fellowship and cooperation that would have a profound impact on the history of the West.

The harsh desert terrain and scarce water and feed made this the most difficult trek ever attempted by a wagon train..... Exhausted by the ordeal, men, women, children, and animals struggled along the sand trail, forced to rest every few minutes. They could travel no faster, even

though the life-restoring water of the Mojave River was just 14 miles away. Sometimes they would travel all day and all night.

Despite the difficulty of the desert crossing, the company's greatest challenge was still before them--the Cajon Pass through the San Bernardino Mountains. Fortunately, freighter William T. Sanford had established a new trail in the West Cajon Canyon. But the slope at the top was still very steep, and they had to lower the wagons down the short ridge with ropes wrapped around a tree trunk (called a snubbing post) to slow the descent. For a distance of 60 feet the entire company, including wagons and animals, slid down to the trail.

A few miles further down the canyon, they found a perfect camping spot in a nearby grove of sycamores, with plenty of water and forage. Today it is known as Glen Helen Regional Park. Elders Lyman and Rich traveled on to the Chino Rancho, where they learned that Williams had changed his mind and would not sell. After giving this disheartening news to the colonists, they made efforts to find another location where the pioneers could settle.

The pioneers made good use of their encampment. During their three-month wait, they started a school under a Cahuilla tree, where they also held Sunday school. The women, who had brought chickens on the trek, hatched hundreds of baby chicks, and several families planted vegetables, including potatoes....

Lyman and Rich eventually decided that the best location for the settlement was the abandoned San Bernardino Rancho, which had plentiful water sources and a nearby timber supply. The Lugo family sold the 35,000 acres for \$77,500, and on October 1, 1851 the pioneers moved onto the rancho and became the first group of colonists to settle in Southern California after California became a state. A building frenzy began, with 100 structures erected in two months....

Just as the pioneers completed these homes, news arrived of an imminent attack by renegade Indians gathering in the mountains from San Geronimo in the south to Santa Barbara in the north. The pioneer used teams of oxen to drag the new log homes into a row to form part of the 700-foot-long west wall of a stockade, with 12-foot poles placed upright completing the exterior walls. This was the largest log fort stock ever built in California. The fort was almost complete when Juan Antonio, chief of the Cahuilla Indian tribe who had previously protected ranch property for the Lugo family, arrived in camp with good news. He assured the colonists that "he had all ways been the friend of the whites...and that he stood at all times ready to prove it by his actions." He and 25 of his warriors captured the leader of the renegades and delivered him to federal authorities, saving the colony from possible tragedy.

The over 400 residents never needed the fort again, but because of their determination to pay off the rancho debt of \$77,500.00, they remained confined in the eight-acre enclosure for more than two years, pooling their resources and working community fields.....

One outstanding example of this community spirit was in the building of a logging road into the San Bernardino Mountains, a road that can still be seen today. Amasa Lyman had determined that a road was needed to establish a lumber industry for the colony. When he requested manpower, 100 men, including African-American Grief Embers (known for assembling the pioneers by blowing the "Bishop's horn") and a number of Native Americans, volunteered. They worked to complete the engineering feat in a mere 10 days.

David and Wellington Seeley built sawmills to provide lumber for Pueblo de Los Angeles and nearby areas. Several hundred buildings went up in 1854-56 in Los Angeles alone, nearly all of them constructed with lumber cut and milled by the San Bernardino colonists. The milled lumber played such an important role in the building development of the Los Angeles

basin, that the boards were called “Mormon banknotes” and used at times in place of money. The pioneers, though, built their homes of adobe to save the precious lumber to sell.

Subsequently, San Bernardino, through united efforts, became the agricultural and economic center of Southern California. Mormon agricultural fields out-produced Los Angeles, San Diego, and Santa Barbara fields combined.

In 1853, fort residents moved on to their own properties and began diverse enterprises. Plans were underway to establish a city. After a government surveyor laid out the baseline and meridian for southern California using the pioneer fort as a reference point, Lyman and Rich engaged H.G. Sherwood, who had laid out Salt Lake City, to use the same pattern for San Bernardino. Wide streets, that can still be seen today, allowed wagon teams to fully turn around.

.....

Also in 1853, Jefferson Hunt was elected as one of two members to represent Los Angeles county in the State Legislature and there presented a petition to create San Bernardino from Los Angeles county. The act was passed in April and Hunt was elected to represent the new county to the state legislature in Sacramento. During his term he successfully introduced a bill to construct a road from San Pedro Harbor through the Cajon Pass towards Utah. The harbor had become “the permanent depot for the territory of Utah....with emigrants and merchandise.” An area of the harbor was named after the pioneers and called Mormon Island.

.....Meanwhile, the Mormon pioneers who remained in Utah were still suffering the effects of religious persecution. Based on unfounded rumors, a federal army under the command of General Albert Sydney Johnston was threatening to invade the Territory of Utah and impose martial law. In late 1857, President Brigham Young sent letters to outlying Mormon colonies requesting that colonists return to Utah to help deal with crisis. The San Bernardino clerk recorded that the colonists received word on October 30 to return and that the first wagons left on November 3. The last entry in the clerk’s journal reads, “December 15 left San Bernardino for Utah.” At least two-thirds of the 3,000 Mormon pioneers in the San Bernardino colony abandoned, or sold for pennies on the dollar, the property they had acquired through years of sacrifice.

.....San Bernardino became the economic center of early California life; production in colony fields exceeded that of Santa Barbara, Los Angeles, and San Diego fields combined; development of a major irrigation system and related technology by Mormon pioneers garnered more profit for California than did the discovery of gold; the colony lumber industry fueled the development of the Los Angeles basin; pioneer wheat fields and gristmills provided fresh flour for all of Southern California; pioneer children helped churn thousands of pounds of butter a year to sell. Subsequently, the San Bernardino Valley was transformed from a Mexican rancho into the first, and for most of a decade, the largest Anglo-American settlement in southern California.....”

At the coming of Johnston’s army into Utah, and after the Mountain Meadow Massacre the Saints were threatened with mob violence and Brigham Young called all of them back to Utah. On the 15th day of Dec. 1857, the Smithson’s and Holladay’s took up the line of march back to Utah.

“Back Home to Utah and off to Dixie”

“In the year of 1857 when James Daniel was 13 he drove a six mule team in a train with others, from San Bernardino, California to Utah, via, Nevada on the old emigrant trail the group was called back to Utah. Brigham Young called all the Saints back to Utah when Johnson’s Army was on the march.

During this trip three mules were killed while in the harness by Indians shooting poison arrows at the teamsters, but James made the trip unhurt.” James Daniel Smithson, Jr..

After returning to Utah the Holladay’s settled for a short year at Beaver. John Holladay died and Catherine moved to Dixie where some of their children then living.

In the Fall of 1858, Allen F. Smithson was given a call from Brigham Young to move to Dixie and help with the production of cotton. They moved to Harmony which was later called Washington, located in Washington County and just a couple of miles a little northeast of St. George (Dixie).

The US Census 1860 for Washington, Washington County, Utah, shows that the Allen Freeman family consisted of Jannette his wife, James Daniel, who was 15 years old (our great-great grandfather), and the rest of Allen’s children. Allen had \$300.00 worth of real estate and \$1,000 worth of personal belongings.

“When the Mormons entered the Salt Lake Valley, Brigham Young recognized the need of the pioneers for clothing as well as food. He resolved that the Latter-day Saints should be economically independent, and experiments in growing cotton in the Salt Lake Valley were implemented.....

Church member were called to go to Washington County to colonize, with the specific assignment to “grow cotton.” They were told that the Cotton Mission should be considered as important to them as if they were called to preach the gospel among the nations.....

Men were chosen for their skills and capital equipment. The first calls included: ten families under the leadership of Samuel Adair left Payson 3 March 1857; twenty-eight families were called at April 1857 conference and came under the direction of Robert Covington; fifty families arrived at Washington from San Bernardino. They had been told to return to Utah because of the Utah War in 1857. Most stayed for the winter and left in the spring for other locations in Dixie and elsewhere.....(Including our Smithson’s and Holladay families.)..... At least 300 additional families (upwards of 1,000 persons) were called in the late 1860s and 1870s.....

It was at this time that the name Washington was chosen for the new town. Civic and religious leaders were sustained. The pioneers prepared the ground for corn and went to work making dams and ditches. They lived in tents, wagons, or dugouts.

Many problems were encountered as they struggled with nature. Most of the early colonists were converts from the South and were familiar with cotton but were not familiar with irrigation. They had to cope with the alkali in the sandy soil. They had an unending battle with the Virgin River. Their dams, built on quicksand bottoms, were washed out yearly, sometimes several times. One year there was a drought, and grasshoppers and worms consumed their crops. They had night watches to protect their crops from hungry animals.....

Note: It was a very rough existence. A few of the difficulties: Indian troubles, the end of the Civil War then caused the price of cotton to drop, acute shortage of cash, young men fled to work in the Nevada mines, skilled help and supplies were hard to get.

The colonies on the Muddy had furnished most of the cotton during the period from 1866 to 1870. An official survey revealed that their farms were located in Nevada, instead of Utah. Nevada then demanded back taxes in cash, which taxes had already been paid to Utah. Because of the tax situation, malaria, and poverty, Brigham Young advised the colonists to abandon their settlement in 1871.

The cotton industry was revived briefly from 1873 and again from 1893 to 1896. The factory made a profit for only a brief period in the 1890s.....it ceased operation as a cotton mill in 1910.” From: “Utah History Encyclopedia”, By: Georgene Cahoon Evans.

In 1860, at the age of 16, James Daniel Smithson, Sr. was called with others to go with Jacob Hamblin to explore, Arizona and make peace with the Indians. (Navajo's and Moque's) which were very bitter toward the white man. They traveled about 600 miles and were gone from home nearly 90 days which was much longer than they had to expected too and run short of food. Almost died from hunger in fact three men of the party did die after eating to much when they did get food. Because they were so near starved that they couldn't control their appetites.

Note: There was a Lehi Smithson on this trip with Hamblin, but no record of a James Smithson. Lehi was his brother. It is family tradition that James went on this trip.

James Daniel (This must have been in the Kanosh area. His folks were still in Dixie area.) belonged to the military at the age of 22. With others went to follow the band of Indians which had stolen some stock from the settlers and when they found the Indians they made battle and one Indian hid behind a rock and tried to kill James Daniel. James was able to get the first shot and killed the Indian. He got the Indians bow and arrow and a quiver full of arrows. It is now in the Salt Lake Museum. (This was probably during the Black Hawk War in Utah.)

In about 1868 he was on his way from Payson to Springville which is about six miles apart and he was riding a bronco horse. About half way over two Indians tried to catch him and kill him, but he had the fastest horse and got away.

It was in Kanosh that James D. met and married Elizabeth Louisa Dorrity. Dennis Dorrity and Dianna Louisa Jolley are her parents. Elizabeth was born in Bonaparte, Van Buren, Iowa on 2 Nov 1846. In 1848, at age two, her folks were members of the Church and living in McOlney's Camp Branch, Pottawattamie, Iowa. Between 1848 and 1852 they were in Harris Grove Branch, Harrison, Iowa or Winter Quarters area. Her parents and family came across the plains in 1852 with the John B. Walker Company. There were seven children that came with the Dennis Dorrity family. (spelled Dority on the records of the roster.) About 258 individuals were in the company when they began the journey from the outfitting post at Kanesville, Iowa (present day Council Bluffs). Traveling for three months to the Salt Lake Valley. Elizabeth Louisa was six years old when she crossed the plains. Eventually the family settled in Kanosh.

James D. and Elizabeth's first four children were born in Kanosh and the fifth one was born in Beaver. They must have been working and maybe living with her family in Kanosh.

Allen F. stayed in Washington until 1872 when he was called to setup a way station located on a small creek in Kane County called Pahreah. Established for the Saints traveling to and from Arizona. They built a home in two places on the creek. He was chosen Presiding Elder then Bishop of the Ward.

Paria or Pahreah on the Paria River is in the Grand Staircase-Escalante National Monument in central Kane County, Utah. It was inhabited from 1870 to 1929.

The area was first settled in 1865 by a Mormon group led by Peter Shirts. This early settlement was named Rockhouse, for Shirt's strongly-built sandstone house. After the end of the

Black Hawk War in 1867 settlers began to arrive at a rapid pace. Farming produced good crops for several years, but irrigation was very difficult; each spring the surface runoff water was absorbed into the desert soil too quickly to properly water the fields. In 1870 the residents agreed to move the settlement. They divided in two groups; half the people went about 5 miles (8.0 km) upstream and founded the town of Pahreah.

In 1871, John D. Lee came to the Paria area, fleeing investigators of the Mountain Meadows massacre. He constructed a dam and irrigation ditches with the help of many locals and passersby, including members of John Wesley Powell's second Colorado River expedition.

Pahreah grew through the 1870s, gaining a general store, a church, a number of sandstone houses, and many log houses. The population grew to 47 families. The town hit hard times in the 1880s, however. The Paria River flooded every year from 1883 to 1888, washing away fields and even some buildings. People started to move away. By 1892 there were only eight families left, but for some reason the town was granted a post office that year, under the name Paria. Not much changed until a small gold mining operation was established here in 1911. Within a year, that too was wiped out by flooding. The post office closed in 1914. A lone bachelor prospector held out until 1929, then Paria was empty.

"Allen Freeman Smithson was a good husband and provided well for his large family and paid for his children's schooling and bought their school books with his labor. In those days he did not have enough money to pay taxes. He was a good farmer and no man could make better molasses than he did. He sold them for wheat and potatoes and other things to live on. While living in Washington, Utah my father saved the lives of three men at different times who while crossing the Rio Virgin...while there was a flood, went down stream; my father, being a good swimmer, went into the raging water and brought them out and worked with them until they were restored to life again. In early days in Washington County, my father had a large Brass horn he used to blow to call the people for church.

My father said it was better to wear out than to rust out...He was the most free hearted man I ever knew. He would take his coat off and give it to the other fellow if he needed it. I have seen him do it." Elizabeth J. Smithson Smith (1861-1949).

On the 27th of September 1877 he passed to the great beyond, there to meet his reward for his long devoted life in the cause of truth and helping to advance God's purposes on earth. He was buried in the Pahreah Cemetery.

James Daniel moved his family to Pahreah sometime 1873 and 1875. A child was born to James and Elizabeth there in 1875 and another in 1878.



Elizabeth Louisa Dorrity



James Daniel Smithson, Sr.

James Daniel Smithson, Sr. in Arizona

“.....(Move from Pahreah, Utah to Arizona.).....On the first day of February, 1881, the Smithson family started out alone, bound for Arizona to find a new home. By this time a fairly good wagon road had been made by the hundreds of emigrants who had passed that way before.”
Daughter, Salina Smithson.

Woodruff, Arizona

The settlement of Woodruff was in Indian Territory. The people, recognizing a need for protection, built a stockade, or fort, located near the river on what is now the Nowlin Kartchner place. The fort was built in a rectangular shape with all the rooms facing the center. Built in the winter and spring of 1877/1878.

Woodruff was one of the first towns established in Northern Arizona. It's settlement was part of a significant movement in establishing communities along the Little Colorado River. These Mormon pioneers had been called by Brigham Young to leave Utah and come to Arizona to help colonize. Nathan C. Tenney bought it for the Mormons to settle on in March of 1877.

In December of 1877 and early 1878, the Tenney's were joined by others including our grand ancestors, John T. Eagar and Eliza Bunting. They lived under the United Order where each shared all the provisions they had with each other. Food was scarce and they had to do this in order to survive.

The first dam was started in February 1878 under the direction of John T. Eagar. It was made of rock and brush. After the labor of two months, a flood came down the river and washed away their efforts, thus starting the long and arduous struggle to control the river. The first years were years of extreme tribulation for the few families in the valley. The Eagar's moved on to settle the Eagar area.

James Daniel Smithson, Sr. and Wife, Elizabeth came to Woodruff in 1881. They had 13 children. He was a farmer and as an early freighter, he hauled freight from Schuster's store in Holbrook to many Northern Arizona towns. Elizabeth died in 1892 and sometime later he married Julia M. Savage, a widow with four children. Julia bore him three more children. He remained here until his death and was affectionately known as "Daddy Smithson."

From the book: "Our Town and People", A Brief History of Woodruff, Arizona, by: Sara E. Brinkerhoff and Nina B. Brewer

"Oh, yonder comes Daddy! Yonder comes Daddy!" Were the usual ecstatic words of his daughter Stella, as James Daniel Smithson came home from a long freighting trip."

.....He engaged in farming and freighting. For many years his team's hauled freight from Shuster's Store in Holbrook to Fort Apache and other towns in northern Arizona.

With the exception of a few years of freighting in Mexico, James D. Smithson remained in Woodruff until his death....."

".....Great-Grandfather Smithson was a real tall, slender man over 6 ft. 4 inches, and he could really step-dance. Everyone called him "Jim D.," and when they had an entertainment of any sort they would always call on Jim D. to give a step-dance or jig-dance some call it. He and his oldest son freighted together.

After Jim D. Smithson's first wife died he married Julia Merrell Savage who was living at the time in Show Low-her husband having been killed and leaving her with four children.....When Great-Grandfather Smithson brought this family there he moved them in the home just east of and joining on to Grandpa's land--still leaving Aunt Salina and the other children from his first wife in the log house on the hill." Taken from "My Life Story, 15 January 1896- 8 January 1978, by Missouri Brady Smithson, compiled by Lorene McCleve Smithson.

The following was taken from "Sharing our Links to the Past", by Wally and Frances Gray. Story entitled Sarah Salina Smithson (1870-1952), By Marguerite Romney Pyper. She is the daughter of James Daniel Smithson, Sr. and Elizabeth Smithson.

"Pioneering necessitated the doing of many unusual tasks by the women and children, but probably none of these people, with the possible exception of the subject of this story, can lay claim to having "freighted".

Saline, as she was familiarly called, was the third in a family of thirteen and when her services could be dispensed with at home she often went with her father from Holbrook to Fort Apache, Arizona, driving her four or six horse team with as great ease and skill as her father or older brother.

..... On the first of March they reached a place on the Little Colorado where the camp of John W. Young, a contractor for the railroad, was located. This was between Joseph City and Holbrook. Here Mr. Smithson obtained employment for himself and his older boys, while Mrs. Smithson and her daughters cooked for about one hundred men. At the end of four months they moved up the Little Colorado to the settlement of Woodruff where seven families had already located. When they arrived Mother Smithson said, "This place is good enough for me," so here they began making their home. This was their last pioneering, for years later both died and were buried in the little town each had done so much to establish.

Mr. Smithson and his oldest son claimed to have hauled the first freight that went into Ft. Apache on wagons. Until the advent of the railroad, when a forwarding station was established in Holbrook, the freight for the soldier post had been carried on mule back from Manuelito, New

Mexico. After the railroad was completed, men with teams had steady work hauling supplies as long as the government maintained a fort there.

The following quotes come from the wife of Harvey Smithson, a son of James Daniel Smithson, Jr., her name was Missouri Brady Smithson. "My Life Story", and it is found in the electronic books at the BYU Library. I quote:

"Grandpa, (who would have been James Daniel Smithson, Jr. But, the job of freighting wouldn't have changed that much and it gives a great look into how the Smithson worked together for years. Fathers and sons.)...along with the farm, were hauling freight for Schusters in Holbrook to White River, St. Johns, Pleasant Valley and out on the Reservation. They had two wagons each which were fastened together and would use four, six or sometimes eight horses on each outfit according to the weight of the load. This was the means of making their living. I don't think they received but very little cash for their work, but would take it all out in groceries, dry goods, and everything that was needed to run a home and farm: grain for the horses., harnesses, new wagons etc., and it seemed like they always had plenty. They shared and shared alike--what belonged to one belonged to the other. I have thought of this so many times...

....Sometimes these long trips would take them ten days or two weeks to make. It would be according to how heavily they were loaded, how the weather and road conditions were, or how the horses and wagons held up. But Grandma and...Lorena would cook for two or three days before the wagons left preparing food that sometimes would last for the entire trip. Baking bread and cookies, cooking beans and dried fruit, and making potato salad etc., to put in the chuck box. I can taste now the delicious old fashioned biscuit style cookies that Grandma made with buttermilk or sour cream and seasoned with lemon and nutmeg, they were so good. She would make flour sacks full to take with them, of course always leaving some of everything at home."

Depending on how long and how far the freighting trips were, the women often went with the men.

A story told by about Saline by her brother James D. Jr.: "Now came the freighting days, and during one of those trips Saline had an experience about which she often laughed, though it was no laughing matter at the time and it didn't put an end to her career in freighting. On one of Saline's trips she wore a red calico dress trimmed with white braid. A young Indian who saw her was much pleased with her looks, so he offered one of the men of the company ten horses for her. The man, not realizing the harm he was doing nor that an Indian never jokes about such matters, told the Indian he could have her for two horses. The Indian rode away but soon returned, bringing the two horses and another Indian with him. All of the men were out of camp caring for their teams. The prospective bridegroom motioned for Saline to get on his horse behind him, and when she refused he tried to pull her out of the wagon. She put up a brave fight, but the Indian was determined. Then she thought of her black whip, a weapon she had become pretty expert with in the management of her team, so she reached down to get it from the bottom of the wagon. He then grabbed her by the back of the dress and was pulling with all his might when she raised up and gave both him and his horse a sharp crack with her whip. The astonished horse plunged and ran, and before the rider could get his horse under control and get back to the wagon the men had returned. Saline's brother, with pistol in hand, ordered the Indians away. When the Indians had gone, the commanding officer of the post told them of their danger and said they must not stop until they were off the reservation.

.....During the early days in Woodruff the Smithson's often housed travelers, and many times when all the other beds were occupied Saline and her mother would give up theirs and sit by the fire all night, employing their time in knitting or crocheting to keep awake.....

Saline was twenty-one years old when her mother died and left seven unmarried children to her care. The brothers and sisters older than she and a younger sister were already married, so the burden fell upon Saline. The oldest child at home was twelve, and the youngest, the twins, were sixteen months old. While the task of raising these children was a trying one, it was not without compensation, for one of her brothers later paid her this tribute: "No one, no matter who or where they are, could have kept house better and taken better care of the children than she did."

At the time of her mother's death, Saline had promised never to marry as long as her father lived. This promise was faithfully kept. Though he married and lived in another house, he knew Saline was always ready and willing to help him in any way she could. His last year was spent at the old home, where she gave him tender care until he died.

These were hard years for the people of Woodruff, for they depended on irrigation to raise their crops, and the dam would be washed out of the river almost every year. Many times they hardly knew where the next meal was coming from. At times the men would have to go away from home to seek employment and the work at home would have to be done by the women and girls. Saline said she had done every kind of work on the farm except running the modern machinery. She had plowed, cut, raked and hauled hay, and would hire out at twenty-five cents a day binding grain behind the man who cut it with a cradle. If anyone wanted whitewashing and housecleaning done, she did it, taking anything they could afford to pay that would help sustain her family. Besides all the other work she took in washing and wove hundreds of yards of carpet. Anything she could do to help her father support the family, she did willingly. This never ceased until all were grown and married, except the youngest brother, who died at the age of twenty-one.

.....On May 31, 1911 shemarried Theodore W. Turley.....She was blessed with only one child, a baby girl,....the child died after 26 months....."

Note: To give some idea as to how it was to earn your living at freighting, the following is included: "The Freight Rolled", by James R. Jennings, Taylor, AZ, 1969, location of copy, Show Low Public Library.

"Wagons were usually Studebakers, Bains or Schutlers. They were ordered from the middle west and brought in by mercantile companies having government contracts to transport supplies of all kinds to Fort Apache or the Indian Agency at White River and were sold to the freighters on time contracts.

Our regular runs took us to Fort Apache, ninety miles south of Holbrook. The round trip of one hundred eighty miles took eight days in good weather. Bad weather meant bad roads and several additional days to make the trip. Under such conditions it was frequently necessary to borrow teams from other "outfits" and hitch them to "stuck" wagons to pull them out of mud holes.....

A freight outfit usually consisted of six horses hitched to two wagons coupled together. As a rule the front wagon carried a weight load of from three to four thousand pounds and the second wagon a load of two thousand five hundred or three thousand pounds. Sometimes an outfit consisted of four horses and two wagons. At other times it was limited to one team and

one wagon. The covered wagon so familiar in western movies was a necessity. The canvas cover provided protection from weather and storm damage to perishable freight..... Although Fort Apache was the primary destination for most of the freight from Holbrook, other areas were served. These included Cibecue, about forty-five miles west of Fort Apache; Young, in Pleasant Valley south of the rim; and Keams Canyon on the reservation north of Holbrook.

On return trips, wagons were used as bedrooms except when loads of firewood were hauled home or loads of wool destined for the Holbrook area, to be shipped to market on the Santa Fe, filled the wagons.

Note: He names freighters in the Snowflake, Taylor areas and add this” Smithson from Woodruff occasionally hauled with two wagons and eight horses, using a “jerk Line.”

“Then, as now, economic laws took their toll. In retrospect, no freighter survived who did not grow his own feed. This, of course, required the freighter to own and till his own farm. It also required irrigation of land and that necessitated upkeep of ditches, assessments to build and maintain dams and main canals. These assessments were usually paid for in work instead of cash, as money was a scarce commodity.

In the freighting business in north Arizona, the Willis Brothers of Snowflake (they usually used teams of twelve horses) and two mercantile companies in Holbrook (ACMI and A & B Schuster Company) seemed to alternate with freight contracts. Each had a corral to accommodate freighters and each was large enough to permit freight outfits to drive in, turn around and camp. Horses could be fed, campfires built, and food prepared by the freighters. Pumps and large water troughs were provided in front of the mercantile companies on “Railroad Avenue” for the convenience of the horses.

There were no roads as we know them today. The roads were actually trails made by wagons. In dry weather they were mostly rough, in wet weather they were ruts and mud holes, often rock strewn. Construction or maintenance work was rarely done. A small road tax, perhaps a dollar per year, was assessed by the county. For the most part this was used to build wooden bridges across bad washes. Horseless carriages did not appear until much later.

When the weather was bad wagons were frequently stuck in mud holes. Teams from other wagons were added to help pull the wagons from the mud and the driver would be covered with the sticky mess from head to foot. No one seemed to get upset; no one knew any other way. Such experiences were a part of life at that time.

At day’s end the freighters camped, watered and fed the horses and hobbled them for grazing. The bedroll consisted of several heavy quilts rolled up in heavy canvas, sometimes called a tarpaulin, which was watertight when new. This roll was pulled down from the top of the load and laid out under the wagon. During stormy weather a little mud might drip from the underside of the wagon onto the bed.

Barrels of water were hauled for the horses only in dry season, and then only between Taylor or Snowflake and Holbrook. This season was usually April, May and June. An improvised shelf bolted to the side of the wagon was a perch for the barrels. They were, of course, tied securely to the body of the wagons with ropes. Since the barrel might burst if drooped, three men usually removed it from the shelf.”

Note: The following is included to tell the accurate story of the capture of Geronimo and to tell the actual part James Daniel played in this affair. Geronimo was shipped to Florida with his band of outlaw Indians from Fort Bowie in southern Arizona. James Daniel help to transport and guard the reservation Indians from Fort Apache to the railroad in Holbrook where they were

placed in cars and shipped out. They were guard heavily because there were some who would want to break away and form raiding parties and to seek revenge. Family tradition said James D. guarded Geronimo to the railroad. This is incorrect.

This short paragraph was taken from the book, "The Freight Rolled", by James R. Jennings of Taylor, Arizona.

"About three hundred eighty-two Chiricahua Apache men, women and children had previously been rounded up and held at Fort Apache. August 25, 1886, they set out in wagons for Holbrook to be deported to Florida.

A request by the military was sent to the freighters in Snowflake, Taylor, and other communities for help to move the Indians to Holbrook. A number of these freighters, whom I knew as a boy, assisted with the move..... (James Daniel Smithson's name was on that list)"

The following is an excerpt from the book "Geronimo", by: Angie Debo

On September 5, 1886, the great news from Fort Bowie, Arizona, flashed across the nation. The day before, in Skeleton Canyon near the Mexican border, the Apache warrior Geronimo and the Chief Naiche, son of the great Cochise, had surrendered to Brigadier General Nelson A. Miles. With them were sixteen warriors, fourteen women, and six children.

Lawton arrived with the rest of the band on the morning of Septemberhe (Miles) placed them all (including, (Geronimo) in wagons under heavy guard and set out immediately for Bowie Station. The train left Bowie Station 2:55 that afternoon..... But regardless of the means by which the result had been achieved, the various bands were on their way to twenty-seven years of captivity.

As soon as Miles shipped out the band with Geronimo and Naiche, he started north immediately to check on the removal of the reservation Indians. He had been issued that they were "under good control."On September 5, Wade called the unsuspecting Indians on a pretext to the post, where they were surrounded and disarmed.....Wade herded the men into one of the buildings and sent the women and children to pack their belongings. Massai, tried to stir up the men to revolt, but none of this peaceable band responded. Their situation was in fact hopeless. They were without arms and surrounded by soldiers, while their families were in army hands.

On the morning of September 7, 1886, the day before Miles shipped out his surrendered hostiles, Wade loaded the evacuees into wagons and conducted them under close guard to Holbrook, ninety miles north on the railroad. The reached it on September 12. The next morning the loading began. Most of the Indians had never seen a train before. Some of the old men and women even prayed to it as it approached whistling, and the terrified children fled to the brush. The soldiers caught the women and children and threw them on it, and the men followed. It pulled out at noon on September 18. Miles, who was then at Albuquerque, reported that the ten carloads of Indians passed that place at 2:30 the following morning."

"Living with Muddy Water on the Little Colorado River"

The Little Colorado River was most usually called the "Muddy Little Colorado." It wasn't always muddy, but just let a little rain fall and it became like chocolate. During July, August and September, when the summer rains brought floods, it got considerably thicker. When a flood came down the river, it brought with it as high as 52% of silt, which almost ruined

the fields, for the sediment, when it dried, was almost as hard as a brick. The unpleasantness of having only the thick, red water for household use was evident in every home by the pans, kettles and buckets that stood all over. Not many large containers were available in those days. The water pans and even smaller containers that each family could find.

The thick stuff was supposed to settle to the bottom, leaving the clearer water on top, so that it could be carefully dipped off. Wood ashes, gypsum, charcoal and other such materials were added to help in the “settling” process. They even tried adding buttermilk, or anything else that they had ever heard of, to see if they could get it to settle faster. But, even after several days, the water was still cloudy. At times it was so muddy that only one bucket of clear water could be obtained from a whole barrel full of water.

The water then would have to be boiled before it could be used for drinking or cooking. Foods cooked in river water had a reddish tinge and the clothes washed in it turned red enough that they never could get them real white again and even the colored clothes looked dingy and unclean. Yet they had to use it. Even to bathe in it, when it was thick with mud, was to still feel dirty.

Many times they had to haul water from the river, when the ditches were not running. To do this, they used a low sled, with a barrel on it, pulled by one horse. The only place to get down to the river had quite a steep bank and the water would splash over the edge of the barrel. In the dead of the winter, they even had to chop holes in the ice covering the river before they could dip the water out.